THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness." BOOK OF MORMON, ALMA 41: 10.

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GOSPEL MARVELS AND WONDERS*

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

NO SERVANT of the Lord should ever arise before a congregation and say: I have nothing upon my mind. A people who have been commanded of God to seek for wisdom "out of the best books", to "seek learning, even by study and also by faith", ought to have something upon their minds. I have something upon my mind, but I need the Spirit of the Lord to enable me to bring it forth in such a way as to feed your souls with the bread of life and build you up in the faith of the everlasting Gospel. That Spirit I now invoke.

The keynote of this conference, if I heard it aright, was struck by the President of the Church in his opening address yesterday morning, when he referred to the great and marvelous work in which the Latter-day Saints are taking part. I wish to elaborate that theme.

It was about seven hundred years before the birth of the Saviour, when a prophet of God upon the eastern hemisphere predicted the coming forth of "a marvelous work and a wonder." The reason assigned for its coming was given in the language of the Lord as follows:

Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, . . .

*From an address delivered at the third session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.—Isaiah 29: 13, 14.

If you wish to know when and where this prophecy began to be fulfilled, follow me down the ages to the spring of the year 1820, and into the rural districts of New York State, where then dwelt a humble family by the name of Smith. One member of that family was a boy between fourteen and fifteen years of age. Anxious for his soul's salvation, young Joseph Smith went into the woods near his father's home, and inquired of the Lord which of all the churches then extant was the true Church of Christ, in order that he might join it. While praying he was seized upon by an evil power, which strove to destroy him; but he was delivered by a vision of light, in the midst of which stood two glorious Personages, one of whom, pointing to the other, said: "This is My Beloved Son. Hear Him!"

In answer to his inquiry as to the churches the boy was told, to his astonishment, that none of them was the true Church of Christ, and that he must not connect himself with any of them; but await the coming of the true Church, in the founding of which he was destined to play an important part. Said the Son of God, in relation to the churches then existing: "They draw near to me with their lips, but their hearts are far from me"—thus linking together the ancient prophecy pertaining to the marvelous work and wonder and the work inaugurated by Joseph Smith in this the dispensation of the fulness of times.

THE HEAVENS OPENED

And what a wonderful work it is! What could be more so? At a time when all over the Christian world—to say nothing of the heathen world—it was popularly supposed that the heavens were sealed, and the canon of scripture full; that visions and revelations had ceased, and that angels no longer communicated with men—at that very time the heavens burst, and not only angels, but God Himself came down, and proclaimed to a little fourteen-year old boy the opening of a new gospel dispensation! Could anything be more marvelous!

Three years passed, and an angel appeared to Joseph, giving his name as Moroni, and stating that in mortal life he was a prophet to an ancient people called Nephites, the civilized ancestors of the present-day American Indians. Among other things the youth was told that a record engraved upon gold plates, compiled by Moroni's father, another prophet, named Mormon, would be found in a neighbouring hill, where Moroni had concealed it centuries before. This record contained the fulness of the everlasting Gospel, as delivered to the Nephites by the Saviour, who claimed

them as His "other sheep"—a branch of the house of Israel. (John 10 : 16 ; 3 Nephi 15 : 21).

. . . .

Next came John the Baptist, another angel, who conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, authorizing them to preach the Gospel in its restored purity, and to baptize by immersion for the remission of sins. And this was followed by a visitation from three other heavenly messengers ; namely, Peter, James and John, who ordained them to the Melchizedek Priesthood, thus empowering them to bestow upon their baptized converts the gift of the Holy Ghost. By virtue of these ordinations the Church of Jesus Christ of Latter-day Saints was organized, April 6th, 1830, at Fayette, Seneca County, New York. And thus was fulfilled Isaiah's prophecy of the lifting up of the ensign for the gathering of scattered Israel (Isa. 11 : 11-16). This movement was authorized by Moses, who as an angel delivered to Joseph and Oliver the keys of the gathering. . . .

Elias also appeared and committed to Joseph and Oliver "the dispensation of the gospel of Abraham." These men were descendants of the great Hebrew patriarch, and were to begin a work having as its object the eternal welfare of Abraham's posterity. Then Elijah came "to turn the hearts of the fathers to the children" and the children to the fathers, that the dead as well as the living might share in the blessings of the final dispensation, wherein, pursuantly to divine purpose, all things that are Christ's, both in heaven and on earth, will be brought together in one.

ALL NATIONS BLESSED

In preaching the Gospel to the world and in gathering Israel from the nations, the Latter-day Saints—children of Ephraim—are helping to fulfil the covenant made by Jehovah with Abraham, Isaac and Jacob: "And in thy seed shall all the nations of the earth be blessed." So runs the ancient promise—fulfilled by Jehovah Himself in coming through the lineage of those patriarchs as the Saviour of the world ; and further fulfilled by the dispersion of Israel among the nations, blessed by this racial admixture and by the gathering that has begun.

These are some of the marvels connected with the mighty work in which we are taking part—the wonderful work of Almighty God, in this the last and greatest of the gospel dispensations. What can compare with it? Is there anything half so wonderful?

Yes, there is something almost as wonderful—and that is, that the wise men of the world do not see in it anything worthy of their special care or attention. "Mormonism," to its devotees, is the most glorious thing in existence—the sublimest poem that was ever written, the profoundest system of philosophy that the world has ever known. But the "wise" and "prudent" pass it

by as a thing of naught, or stand at a distance, sneering at it and pelting it with unsavory epithets. Why is it?

LINCOLN AND GREELEY

Why could not Abraham Lincoln, that good and great man, see in "Mormonism" what we see in it, and what it really is—the everlasting Gospel? He and Joseph Smith lived almost within a stone's throw of each other in Illinois. Why did not the future president recognize in the prophet of God what the Latter-day Saints recognize in him—the most remarkable human being that has walked this earth in two thousand years? Why could not Lincoln see it? The great emancipator was no enemy to the "Mormon" people. When asked, after his election as president, how he intended to treat the "Mormon" question—which was bothering the politicians as well as the priests—he answered in his quaint, characteristic way: "I intend to treat it as a farmer on the frontier would treat an old water-soaked elm log lying upon his land—too heavy to move, too knotty to split, and too wet to burn. I'm going to plow around it." And he did.

Horace Greeley, another great character, the founder and editor of the *New York Tribune*, a man whose utterances were more potent in his day than those of the President of the United States—he came out to Utah in early times when the fastest means of travel between the Missouri River and the Pacific Coast was the ox-team, the pack-mule, or Ben Holliday's stage line. Greeley came by stage, and on his way to California tarried certain days in Salt Lake City. He had repeated interviews with President Brigham Young, and in a book afterwards written and published he paid high compliment to the pioneers and early settlers of these mountain solitudes. He did not believe the "Mormons" were robbers and murderers, as he had been told; and he spoke of them as honest and industrious people. But that was all. Brigham Young's views on marriage and slavery interested the great editor, but the "Mormon" religion in its sublimest phases was a sealed book to him. Why?

OUTSIDE AND INSIDE AUXILIARIES

Well, doubtless there were good reasons for it; and I will venture to advance one. Perhaps the Lord needs such men on the outside of His Church, to help it along. They are among its auxiliaries, and can do more good for the cause where the Lord has placed them than anywhere else. And the same is true of the Priesthood and its auxiliaries inside the Church. Hence, some are drawn into the fold and receive a testimony of the truth, while others remain unconverted, for the present—the beauties and glories of the Gospel being veiled temporarily from their view, for a wise purpose. The Lord will open their eyes in His own due time.

God is using more than one people for the accomplishment of

His great and marvelous work. The Latter-day Saints cannot do it all. It is too vast, too arduous, for any one people. Our part in it is the greatest. We have the Gospel and the Priesthood, with a mission to gather Israel, build the New Jerusalem, and prepare the way for the advent of the King of kings. And this duty has been laid upon us because we belong to the house of Israel. It is the God of Israel who is coming to reign, and we are the right people to prepare the way before Him.

But we do not own the steamships and the railroads and other means of rapid transit and communication, whereby the Lord's people are being gathered out from the nations—flying "upon the shoulders of the Philistines," as Isaiah predicted. The risen Saviour, when He appeared to the Nephites and spoke of the glorious future, said that the Gentiles would assist His people in gathering to their promised lands. And are they not doing this? Is it not the ships and railroads of the Gentiles—"the shoulders of the Philistines"—that are bringing the children of Ephraim to this land of Joseph, and carrying the children of Judah to their ancient homeland—dedicated for their return by direction of the prophet of Ephraim—Joseph Smith?

A RECIPROCAL NEED

We have no quarrel with the Gentiles. They are our partners in a certain sense. The name Gentile is not with us a term of reproach. It comes from *gentilis*, meaning, of a nation, a family or a people, not of Israel—that is all. "Mormon" is a nickname for Latter-day Saint, but "Gentile" is not a nickname. It simply means, with us, one who does not belong to the Church. We need the Gentiles, and they need us; but they do not know it, and we do. They are wiser than we are in material things—the things of earth and time. But when it comes to spiritual things—the things of heaven and eternity—we can teach them. We need their wealth and worldly wisdom, their wonderful skill in managing and manipulating temporalities. And they need the Gospel and the Priesthood. They need us, for we hold in our hands the key to their eternal salvation.

Again I say, the Lord's work has need of auxiliaries outside as well as inside, to help it along. Because of their worldly influence—which would depart if they connected themselves with the Church—many are kept where they are, where the Lord has placed them, and can best use them for the good of all.

A SCHOLAR'S VIEWPOINT

Many years ago I had an interesting conversation with a man who was a member of the Roman Catholic Church. He was a great scholar; he must have had a dozen languages at his tongue's end, and seemed to know all about history, science, law, philosophy, and all the rest of it. We were frank and friendly with each other, and one day he said to me:

"You 'Mormons' are all ignoramuses. You don't even know the strength of your own position. It is so strong that there is only one other position tenable in the whole Christian world, and that is the position of the Roman Catholic Church. The issue is between 'Mormonism' and Catholicism. If you are right, we are wrong. If we are right, you are wrong, and that's all there is to it. The Protestant sects haven't a leg to stand on; for if we are right, we cut them off long ago, as apostates; and if we are wrong they are wrong with us, for they are part of us and came out of us. If we have the apostolic succession from St. Peter, as we claim, there was no need of Joseph Smith and 'Mormonism'; but if we have not that apostolic succession, then such a man as Joseph Smith was necessary, and 'Mormonism's' position is the only consistent one. It is either the perpetuation of the Gospel from ancient times or the restoration of the Gospel in latter days."

"Doctor," said I, "that is a very clear and concise statement, and I agree with it in almost every particular. But don't deceive yourself with the notion that we 'Mormons' don't know the strength of our own position. We know it better than you do. We know it better than any other people can know it. We haven't all been to college; we can't all speak the dead languages, and we may be ignoramuses as you say; but we know we are right, and we know you are wrong." I was just as frank with him as he had been with me.

Now what was this great scholar's viewpoint? With all his learning, he could not see into the heart of "Mormonism." He recognized the strength of its position; but he supposed that to be an accident. He thought Joseph Smith had stumbled upon something of which he did not know the true value. He was wise in worldly wisdom; but his wisdom perished in the presence of this mighty and marvelous problem.

THE FRUIT OF THE TREE

Another instance and I am done. A learned gentleman named Riley applied for a doctor's degree at Yale University, and as the basis of his application he wrote a thesis entitled "Joseph Smith, the Founder of Mormonism." And what did he bring forth? Simply this: That Joseph Smith was an epileptic, who fell in a fit and imagined that he saw the Father and the Son; imagined that Moroni revealed to him the Book of Mormon; that John the Baptist conferred upon him the Aaronic Priesthood, and Peter, James and John the Melchizedek Priesthood; that Moses restored the keys of the gathering, and that Elias and Elijah also appeared to him. All imagination, said Mr. Riley.

But this wise man overlooked one important fact: A tree is known by its fruit; a fountain by the stream that issues from it. The Church of Jesus Christ of Latter-day Saints, as a system of government, challenges the admiration of intelligent men all over

the world. It is conceded to be a wonderful organization. And the doctrines of "Mormonism" are replete with poetry and philosophy—are beautiful, glorious and sublime. Joseph Smith declared that these things were revealed to him—that they came right down from God out of heaven; but Mr. Riley would have us believe that they all sprang from the diseased brain of a fourteen-year old boy who had fallen in an epileptic fit!

There are some things that do not need answering, and this is one of them. Well was it said in days of old, with reference to the days in which we live: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

GOD'S WAY THE ONLY WAY

There is but one way to understand "Mormonism"—and that is God's way, not man's. Books and schools cannot give a testimony of the truth. Those who sneer at the everlasting Gospel, and pelt it with nicknames, will never understand it—unless they repent, and are baptized, and receive the Holy Ghost, whereby the things of God are made manifest. What Peter said to the multitude in his great Pentecostal sermon is just as true to-day as when it was first spoken. The Gospel does not change; it is the same yesterday, to-day and forever; and what was necessary to save a soul two thousand years ago, is necessary to save one now. Amen.

JOY IN TRUTH AND SERVICE*

ELDER JOHN M. KNIGHT

DURING the few moments at my disposal I pray that I may have the spirit of this occasion.

For nearly nine years it has been my good fortune to labour as a missionary of the Church, proclaiming to the world the marvelous work and a wonder that has been established in this dispensation. I can truly say to you, my brethren and sisters, that it has brought into my life a greater joy than any other experience. We may buy pleasure; we may attain happiness, but real joy comes to the individual who gives long and unselfish service to his fellowmen. I have rejoiced in the opportunity afforded me to lift up my voice in proclamation of the Gospel, and to declare that Jesus is the Christ and that Joseph Smith was and is a prophet of the living God.

(*Continued on page 494*)

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*Address delivered at the third session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 2, 1928

EDITORIAL

IN DIVINE PARTNERSHIP

"He has accepted the Gospel." Thus we briefly describe the attitude of a person who through baptism has gained membership in the Church. The word accept is well used, for acceptance of the Gospel of Jesus Christ implies an act of choice, therefore, faith in the principles of the Church and readiness to comply with the obligations imposed upon Church members.

The gifts of the Gospel are so many and wonderful that even faithful members are inclined to think chiefly in terms of that which is received, in forgetfulness of that which should be given in return. Acceptance of the Gospel is acceptance of its obligations and responsibilities as well as of its truth and beauty and peace. Full happiness within the Church can be won only when all of the Gospel is embraced.

A person who accepts the Gospel receives it, in fact, the second time. In our preexistent state, before the foundations of the earth were laid, the plan of salvation, known as the Gospel, was presented to us by our Heavenly Father. Without compulsion it was placed before us for acceptance or rejection. Our free agency was held inviolate. Those who accepted the plan proffered in the primeval council thereby won the privilege of earth life—a life of testing and developing—of fuller education. In that sense those who accept the Gospel here yield a second assent to its truth and a second promise to obey its laws.

The plan of salvation was devised by our Father in heaven for the eternal good of every member of the human race. It is for all. The Church is the organization of those who have yielded themselves, both in that far-off day and now, to the divine redeeming and increasing plan for human salvation. Through the agency of the Church all mankind may be blessed, and the eternal purposes of the Lord accomplished. It is the sole duty of the Church to carry out the terms of the plan of salvation as laid down by the Lord. The Church is the human agency through which the Almighty accomplishes His will with respect to His earthly children. This is the earnest obligation placed upon the Church.

The members share in the gifts and responsibilities of the Church. If the Church desire to bless all humanity, that must be the holy desire of every individual member. If the consummation of the eternal plan of salvation be the object of the Church, it

must also be the object of every member of the Church. In the end, therefore, it is through the members of the Church, through you and me, that the Lord will accomplish the work outlined for the earth and the inhabitants thereof. To the extent of my power I am responsible for the fulfilment of the Gospel plan.

Such a view affects every action of a Latter-day Saint. Service in the Church is not to please my presiding officer, though it will have that effect; it is not for my own personal good, though it will develop me; it is perhaps foremost to help in the fulfilment of the plan of salvation to which we are committed. Such co-operation with the Lord glorifies the acts of life and gives them spiritual value. My task within the Church may be humble; yet, since it is required it will help advance the plan for human salvation; my contribution may seem small, but under God's transmuting power, it may become mighty. The widow's mite has given comfort to generations. I may but light the fire in the modest meeting room of a distant mission, but it is necessary work in behalf of the plan of salvation; I may but comfort a brother or sister in distress, none else knowing, but I advance thereby the cause of salvation. The humble testimony borne before the handful gathered in the name of the Lord, may, in eternal value, the Lord's value, stand by the side of the brilliant oration delivered before thousands. If we thus, in all that we do, seek to cooperate with the Lord, happiness can not escape us.

Such living, thinking and doing bring man into partnership, as it were, with his Father in heaven. Man's service is infinitely small in comparison with omnipotence; yet to its degree it helps onward the mighty plan of the ages, the plan of our Father, brought into living force by the atoning sacrifice of Jesus the Christ. How good to feel oneself labouring with the Lord in the accomplishment of eternal designs! How the heart is warmed with gladness! Such partnership and joy form the high privilege of every Latter-day Saint.—W.

THE FIRST FRUITS OF BRITISH LABOURS

Elder Richard L. Evans

Administering the spiritual needs of men is a glorious business; but when it becomes a means of livelihood it becomes a dangerous business, and jeopardizes the happiness and salvation of both the pastor and the flock. A striking illustration of this truth is found in the story of the Reverend Mr. James Fielding, of Preston, Lancashire.

That he, in the summer of 1837, had a testimony of the restoration, through the Prophet Joseph Smith, of the Gospel of Jesus Christ is almost a certainty. His brother, Joseph Fielding, and

his two sisters, Mary and Mercy Fielding, had accepted the truth in Canada, and by letter had passed on knowledge of the life-giving truths to their reverend brother in England, on the strength of which he had prepared himself and his congregation for the coming of the missionaries. He had kindly received and entertained them; had publicly borne witness of their veracity; had, without solicitation, three times opened Vauxhall Chapel for them to preach in, and, undeniably, had himself been impressed.

Then came the test. Communicants are the paid minister's customers, and as a matter of sound business he resents their loss. The business instinct in Mr. Fielding—as in so many of his kind—overshadowed the altruistic instinct. Livelihood and the devil were ranged on one side; conscience and conviction of truth on the other. As far as Mr. Fielding personally was concerned, the livelihood-devil league won—but the progress of the Lord's work was unimpeded.

VAUXHALL CHAPEL CLOSED TO THE MISSIONARIES

It came about in this manner. Truth appealed to Mr. Fielding's congregation, and many applied for baptism at the hands of the newly-arrived missionaries. Mr. Fielding, as a minister, held a position of some prominence and of some income. Should he humble himself and enter the waters of baptism as a lay member of the restored Church of Christ, which he would have to do, he would lose his prominence, and his income, as a minister. Should his flock thus comply with the requirements of the Gospel the result would be the same. The result—Vauxhall Chapel was closed to the missionaries. Of this occurrence Heber C. Kimball says:

> The Reverend James Fielding, who had so kindly invited us to preach in his chapel, learning that a number of his members believed our testimony, and that some had requested to be baptized, shut his doors against us and would not suffer us to preach in his chapel any more; alleging for an excuse that we had preached the doctrine of baptism for the remission of sins, contrary to our arrangement with him.
>
> I need scarcely assure my friends that nothing was said to him from which any inference could be drawn that we should suppress the doctrine of baptism. We deem it too important a doctrine to lay aside for any privilege we could receive from mortals. Mr. Fielding had been apprised of our doctrines before we saw him, having received several communications from his brother Joseph Fielding and his two sisters, Mary and Mercy, who wrote to him from Canada, in which letters our doctrines were clearly laid down. We likewise conversed with him on the subject at our interview. He, having been traditioned to believe in infant baptism, and having preached and practised the same a number of years, saw the situation he would be placed in if he obeyed the Gospel—that notwithstanding his talents and standing in society, he would have to come into the sheepfold by the door, and after all his preaching to others, have to be baptized himself for the remission of sins by those who were ordained to that power. These considerations no doubt had their weight

upon his mind, which caused him to act as he did; and notwithstanding his former kindness he soon became one of our most violent opposers.

However, his congregation did not follow his example, they having some time been praying for our coming, and having been assured by Mr. Fielding that he could not place more confidence in an angel than he did in the statements of his brother Joseph, respecting this people. Consequently they were in a great measure prepared for the reception of the Gospel, probably as much so as Cornelius was anciently.

Having now no public place to preach in, we began to preach at night in private houses, which were opened in every direction, when numbers came to hear and believed the Gospel.

A STRUGGLE WITH EVIL POWERS

When the time for the first baptism was set, the powers of evil marshalled their forces together in a determined effort against the lives and plans of the missionaries. Elder Kimball continues:

Saturday evening it was agreed that I should go forward and baptize the next morning in the River Ribble, which runs through Preston.

By this time the adversary of souls began to rage, and he felt determined to destroy us before we had fully established the kingdom of God in that land, and the next morning I witnessed a scene of satanic power and influence which I shall never forget.

Sunday, July 30th, about daybreak, Elder Isaac Russell (who had been appointed to preach on the obelisk in Preston Square that day) who slept with Elder Richards in Wilfred Street, came up to the third story, where Elder Hyde and myself were sleeping, and called out: "Brother Kimball, I want you should get up and pray for me that I may be delivered from the evil spirits that are tormenting me to such a degree that I feel I cannot live long, unless I obtain relief."

I had been sleeping on the back of the bed. I immediately arose, slipped off at the foot of the bed, and passed around to where he was. Elder Hyde threw his feet out, and sat up in the bed, and we laid hands on him, I being mouth, and prayed that the Lord would have mercy on him, and rebuked the devil.

While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor. The first thing I recollected was being supported by Elders Hyde and Richards, who were praying for me; Elder Richards having followed Russell up to my room. Elders Hyde and Richards then assisted me to get on the bed, but my agony was so great I could not endure it, and I arose, bowed my knees and prayed. I then arose and sat up on the bed, when a vision was opened to our minds, and we could distinctly see the evil spirits, who foamed and gnashed their teeth at us. We gazed upon them about an hour and a half (by Willard's watch). We were not looking towards the window, but towards the wall. Space appeared before us, and we saw the devils coming in legions, with their leaders, who came within a few feet of us. They came toward us like armies rushing to battle. They appeared to be men of full stature, possessing every form and feature of men in the flesh, who were angry and desperate; and I shall never forget the vindictive malignity depicted on their countenances as they looked me in the eye; and

any attempt to paint the scene which then presented itself, or portray their malice and enmity, would be vain. I perspired exceedingly, my clothes becoming as wet as if I had been taken out of the river. I felt excessive pain, and was in great distress for some time. I cannot even now look back on the scene without feelings of horror; yet by it I learned the power of the adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However, the Lord delivered us from them, and blessed us exceedingly that day.

In seeking an explanation of this manifestation some years later from the Prophet Joseph Smith, Heber C. Kimball received this axiom of truth:

The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes.

Therein lies at least partial explanation for the bitter opposition to the Church and people of God in this dispensation and in former times.

MR. FIELDING FORBIDS THE BAPTISM—TO NO AVAIL

Reverend James Fielding had taken his stand, and from then on let it be said of him that at least he was consistent—consistent in opposition. When he learned that the missionaries meant to go forward with the baptismal service, in anger he went to the lodge of the brethren and forbade Elder Kimball to carry out his plans. Said the latter:

They are of age, and can act for themselves; I shall baptize all who come unto me, asking no favours of any man.

This terse reply left no doubt in the reverend gentleman's mind as to the effect of his unauthoritative injunction upon the actions of the missionaries. In the above reply are embodied the principles of religious freedom and worship according to the dictates of conscience, as also the doctrine of man's inalienable right to free agency—which is fundamental, which is God-given—the very cornerstone of the plan of salvation. There is no predestination—no superimposed divine will upon the actions of men; neither is it right or just that one man should hedge about the freedom of another in matters that pertain only to him and the Lord. This, and more, was all implied in the brief retort that an Apostle of the Lord gave to a minister of the world who commanded that God's will should not be done.

The baptism proceeded as planned. Speaking of the services Elder Kimball records:

Notwithstanding the weakness of my body from the shock I had experienced, I had the pleasure, about 9 a.m., of baptizing nine individuals and hailing them brethren and sisters in the kingdom of God. These

were the first persons baptized into the Church in a foreign land, and only the eighth day after our arrival in Preston.

A circumstance took place which I cannot refrain from mentioning, for it will show the eagerness and anxiety of some in that land to obey the Gospel. Two of the male candidates, when they had changed their clothes at a distance of several rods from the place where I was standing in the water, were so anxious to obey the Gospel that they ran with all their might to the water, each wishing to be baptized first. The younger, George D. Watt, being quicker of foot than the elder, outran him, and came first into the water.

The circumstance of baptizing in the open air being somewhat novel, a concourse of between seven and nine thousand persons assembled on the banks of the river to witness the ceremony. It was the first time baptism by immersion was administered openly, as the Baptists in that country generally have a font in their chapels, and perform the ordinance privately.

The Ribble rises well to the north in West Riding, flows by factories and fields, picturesquely, through Preston, Lancashire, and shortly opens into a long river-mouth bay off the Irish Sea. The traveler there to-day may well imagine that most unusual and inspiring sight, when commissioned servants of the Lord baptized by immersion, as the Lord prescribed, the first European converts of this dispensation—this, as thousands of spectators thronged the banks of the river on that memorable Sunday morning. The picture is almost worthy the occasion.

FIRST BRITISH CONVERTS

The names of the nine—the first fruits of British labours—follow: George D. Watt, Brother —— Miller, Thomas Walmesley, Ann Elizabeth Walmesley, Miles Hogden, George Wate, Henry Billsbury, Mary Ann Brown and Ann Dawson.

Ann Elizabeth Walmesley, wife of Thomas Walmesley, was a consumptive invalid, and had been given up by the doctors to die. She was promised that if she would believe, repent and be baptized, she would be healed. She was carried to the water, and after her baptism began to recover. At her confirmation, later, a blessing was pronounced upon her head and the disease rebuked. Her recovery was immediate; within a week she was attending to her household duties. She lived to go to Utah, and died several decades later in the Bear River country there.

George D. Watt, the first baptized, distinguished himself as a faithful missionary throughout Great Britain, and emigrated to America before the Prophet's death. There he took active part and rendered valuable service in many undertakings. He long served as reporter of sermons for the *Journal of Discourses*, during the days of Brigham Young in Salt Lake City.

Other baptisms followed closely, and it was not long before a considerable branch was raised up in Preston.

JOY IN TRUTH AND SERVICE

(*Concluded from page 487*)

As I have listened to the brethren, during the sessions of this conference, I have realized more fully than ever before that Joseph Smith was the spiritual pioneer of the nineteenth century, that he was the trail-blazer, if you please, who led men and women away from the worship of idols and planted anew in their hearts a knowledge of God and of His Son, Jesus Christ. He led by voice and life, and never permitted the message entrusted to his care to be throttled by any power, social, economic or military. Joseph Smith established the Church on a firm foundation, builded it upon the Saviour of the world, with apostles and prophets, as in the great organization established by the Saviour in the meridian of time. I am wondering if we appreciate the value of that organization—how important it is that we have the living oracles among us. If it were not for these men, who direct the destinies of the Church, who keep it in order, we would soon be as the world, wafted about by every wind of doctrine, and as unstable as many of the organizations calling themselves Christian churches.

I am happy in the knowledge that the Church has been controlled from the beginning by the power of God, and that the men who have stood at the head have directed its destiny under His inspiration. The Latter-day Saints, as indicated by the last speaker, are not in doubt with respect to the Gospel of the Master. It is the purpose and will of our Father that all men might know the truth. To that end the Gospel is being preached in all the world as a witness. The promise is made unto all who obey its saving ordinances, that they may know the truth. There are thousands and tens of thousands of Latter-day Saints to-day who bear witness that the Lord has heard and answered their prayers, and has sealed upon their hearts this knowledge. The missionaries who are out in the world, undaunted and unafraid, proclaim to the people that if they will obey the truth they may know that it is of God. The Saviour has promised that if any man will do the will of the Father he shall know of the doctrine, whether it be of God or whether we speak of ourselves.

May I refer to one incident that happened in our mission during the last year. One of our missionaries, labouring in Casper, Wyoming, called at a home one day, and was invited in by the man of the house. He discussed our faith with this gentleman for upwards of three hours. The man then said to him: "I have been a member of a Christian church for many years, and was educated for the ministry. My father and my grandfather before me were ministers of the gospel. Some ten years ago I discovered that there was a lack of vitality in the organization to which I belonged, and I covenanted with the Lord that if I ever found the truth I would accept it. I resigned my pastorate, took

up school teaching, and have been searching for the truth." He said: "I have looked everywhere, except into your organization and your faith, and I discover to-day that you have presented to me the message that I have been seeking all these years. I have covenanted with the Lord that I would join the church that presented to me the truth, and I find what I am looking for in your organization."

It was not an easy matter for this gentleman to accept the message of the Elders. Weeks and months went by; a serious illness overtook him; an operation was necessary; but before the operation was performed he called his family around him and said to them: "I have discovered the truth in the "Mormon" Church, and if I die, it is my wish that you accept their message and become identified with that people, and then have the work done for me in the temple." The man did not die. The Elders administered to him; he lived, and as soon as he was sufficiently well he became a member of the Church by baptism. After baptism he said, in bearing testimony, that the scriptures were open to his view, or to his understanding; they became a new volume. He understood them as he had never understood them before. He comprehended the truth. It was to me the best evidence of his conversion. The Holy Spirit had come into his life, and he was able to understand the Gospel of the Master as it is presented by the Latter-day Saints. Many such instances might be related.

I appreciate that the time has expired. I desire to bear my testimony to the truth. I know as I know that I live that this is the true Gospel of Jesus Christ, that it is the power of God unto salvation to all who will obey its saving principles and ordinances. It is not enough for us merely to go down into the waters of baptism, but after we have accepted the truth we should make application in our lives of its saving graces—add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. The Apostle of old said: "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The Lord help us so to live that we may be worthy of all His blessings, I pray in the name of Jesus Christ. Amen.

AN OLD REMEDY FOR THE ILLS OF THE WORLD

Elder William Fred Forsey, President of the Norwich District

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The Son of Man, nearly nineteen hundred years ago, gave this

commandment, so that men might live together in happiness and unity. In the most primitive times obedience to this principle was necessary; under the complex conditions of to-day it is doubly so.

Temporally, man is not an independent creature. He is the servant of the community—he serves many, and is, in turn, served by many. To-day is the age of specialization. Be he weaver, shoemaker, shopkeeper, carpenter, farmer or other specialist, he is dependent. The world looks to the shoemaker for its shoes; to the weaver for its cloth. Country folk are dependent on the city; city folk on the country.

Nations are dependent upon one another. Great Britain, recognized manufacturing power that she is, depends upon her colonies and the rest of the world for food and raw material, while they, in large measure, look to her for finished products.

We are all dependent! By specializing and serving community, country and world, more is produced, and greater luxuries and comforts are possible.

Elbert Hubbard said: "Do unto others as if ye were the others." Social troubles, industrial strife and international disputes will be abolished when this fundamental law is obeyed. Only then shall we be happy, prosperous and progressive—as our Heavenly Father would have us be.

FROM THE MISSION FIELD

Release and Departure: Elder Harold W. England, who has laboured in the Newcastle and London Districts, has been honourably released and sailed for his home in America aboard the *Majestic* from Southampton on July 25th.

Doings in the Districts: *Hull*—A baptismal service was held at Cleethorpes on Thursday, July 19th, at which one person was baptized by Elder Frank C. S. Derrick and confirmed by Elder Roy Allen.

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